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19:23

# HAWAII'S AMERICAN-JAPANESE PROBLEM

A DESCRIPTION OF THE CONDITIONS,
A STATEMENT OF THE PROBLEMS
AND
SUGGESTIONS FOR THEIR SOLUTION

BY

SIDNEY L. GULICK

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# PART I
# FOR AMERICANS

# HAWAII'S AMERICAN-JAPANESE PROBLEM

## 1. GENERAL INTRODUCTION.

The following discussion is the result of a visit to the Islands of Hawaii, Maui and Kauai covering a period of nearly two weeks (March 10-21, 1915). The plantations visited were as follows:

IN HAWAII.

| | |
|---|---|
| Hutchinson Sugar Plantation Co., | Kau |
| Hawaiian Agricultural Co., | Kau |
| Olaa Sugar Co., | Olaa |
| Onomea Sugar Co., | Hilo |
| Hilo Sugar Co., | Hilo |
| Waiakea Mill Co., | Hilo |
| Honomu Sugar Co., | Hilo |

IN MAUI.

| | |
|---|---|
| Wailuku Sugar Co., | Wailuku |
| Hawaiian Commercial & Sugar Co., | Puunene |
| Pioneer Mill Co., | Lahaina |
| Maui Agricultural Co., | Paia |

IN KAUAI.

| | |
|---|---|
| Makee Sugar Co., | Kealia |
| Koloa Sugar Co., | Koloa |
| McBryde Sugar Co., | Wahiawa |
| Kekaha Sugar Co., | Kekaha |

The principal individuals with whom convensation was held upon the Japanese Problem in Hawaii were the following:

| | |
|---|---|
| Mr. Geo. Gibb, | Plantation Manager. |
| " W. G. Ogg, | " " |
| " C. F. Eckart, | " " |
| " Wm. Pullar, | " " |

Mr. John A. Scott Plantation Manager.
" J. T. Moir, " "
" D. Forbes, " "
" F. F. Baldwin, " "
" L. Weinzheimer, " "
" Fred Meyer, " "
" Gaylord Wilcox, " "
" Frank A. Alexander, " "
" Andrew Adams, " "
" Geo. N. Wilcox, " "
" E. Cropp.
" A. G. Hime, Assistant Manager.
" Harold Rice, Assistant Manager.
" A. Gross, Luna.
" K. J. Zetdwitz, Timekeeper.
Dr. L. L. Sexton, Government Physician.
" Wm. Osmers, Government Physician.
" F. L. Sawyer, Plantation Physician.
Mr. Wm. Walsh, Manager Kahului Railroad.
Prof. J. S. Jernegan, Principal High School, Hilo.
Mrs. Fraser, Principal Largest Grammar School, Honolulu.
Mr. W. O. Smith, Secretary Planters' Association.
Dr. A. H. Waterhouse, Plantation Hospital, Koloa.
Mr. G. K. Larrison, Superintendent of Hydrography.
Rev. Frank Scudder, Secretary Japanese Department, Hawaiian Board.
Rev. Doremus Scudder, Pastor Central Union Church.
Rev. A. S.Baker, M. D. Agt. Hawaiian Board, Kona, Hawaii.
Rev. R. B. Dodge, Agent Hawaiian Board, Wailuku, Maui.
Rev. Hans Isenberg, Pastor Lutheran Church, Lihue, Maui.
Rev. Orramel H. Gulick.
Mr. J. K. Farley, Tax Assessor, Koloa, Maui.
Mr. R. L. Halsey, Federal Immigration Inspector.
Judge Lyle Dickey, Kauai.
Judge C. B. Hofgaard, Kauai.

The total number of individuals conversed with was 73.

The most extensive conversation covered some two hours, although the most of them rarely exceeded an hour; many however ranged from fifteen to thirty minutes. Conversations were also held with eight Japanese priest-teachers and with nine

Japanese Christian pastors. A conference of an hour was held with some twenty of the leading Japanese citizens of Honolulu, the subject of discussion being "picture brides" and the intermarriage of Japanese born in Hawaii. A conference of over an hour was held with some eighteen leading American citizens of Honolulu, the subject being the probable effect upon Hawaii, should general immigration laws be passed by Congress embodying the 5 per cent restriction proposal with the consequent abandonment of the "Gentlemen's Agreement."

The total number of addresses and sermons given during the two weeks was eleven.

The one purpose of this extended trip and of these many conversations was to find out from those who have had long direct and responsible relations with Japanese, the results of their experience and thought, to get first-hand facts, to appreciate as fully as possible the problem of the Japanese in Hawaii as seen by these various individuals, chiefly Americans but also Japanese, to bring all the facts and view points to bear upon the larger problem of the international relations of the United States and Japan, and to consider whether additional activities are needed in Hawaii for the promotion of right international relations.

In the following pages, I desire to state in the briefest possible form, (1) the pertinent facts, (2) the pending problems and (3) various suggestions.

## II. FINDINGS AND OBSERVATIONS.

1. The total population of the Hawaiian Islands, December, 1914, is estimated at 227,000 of whom 89,715 were Japanese, 24,550 were pure Hawaiian, 24,450 were Caucasian, 23,299 were Portuguese, 21,631 were Chinese, 14,992 were Filipinos and 14,518 comprised all the other races. The total number of births for that year was 5756, and of deaths 3707 of which the Japanese furnished 3039 births and 1296 deaths. In 1910, when the total population amounted to 191,909, the males numbered 123,099 to 68,810 females. Japanese males numbered (1910) 54,783 to 24,891 females. The amounts of money sent to Japan through the Post Office and banks amounted to $2,800,000 in 1912, $2,700,000 in 1913, and in 1914 to $2,300,000.

2. The maintenance by Japanese of the purity of their race stock is one of the remarkable facts that merits consideration. The Report of the Registrar General for 1914 classifies by race the marriages of the year. Of 3,149 marriages 1,806 are Japanese-Japanese. One American married a Japanese bride as did also one Spaniard. One Japanese man married a Caucasian-Hawaiian, and three Japanese men married pure Hawaiians. These figures are in marked contrast to the intermarriage of the other races. Of 210 American men 112 married American brides, 11 married pure Hawaiians, 25 married Caucasian-Hawaiians, 3 married pure Chinese and 4 married Chinese-Hawaiian women. Out of 102 Chinese men 31 married pure Hawaiian and nine married Chinese-Hawaiian women, only 58 marrying women of pure Chinese blood. While 1806 Japanese women married Japanese men, only two married out of their race, out of 806 brides of pure American, British, Hawaiian, Portuguese and Spanish blood 206 married grooms of other races than their own. I have not secured adequate statistics but considerable inquiry leads me to infer that out of the whole number of Japanese families in the Territory, in the vicinity of 30,000, there must be less than 100 that have married Hawaiians.

3. During the past seven years, due to the strict administration by the Japanese Government of the "Gentlemen's Agreement" no fresh labor immigrants have come from Japan. Thousands of women, however, have been allowed to come to marry husbands already in the islands. The result is that a large majority of the men (perhaps two-thirds) are married. While some abuses have doubtless attended the coming of so many "picture brides", yet the results on the whole are satisfactory.

The universal testimony of the Plantation Managers is to the effect that they prefer married men to batchelors, not merely or principally because the younger wives aid in plantation work, but chiefly because the men are more contented, more steady, more diligent, and more free from venereal diseases. In the employment of men and assignment of work, other things being equal, preference is usually given to men having families.

4. There is general agreement in the opinion that on most of the plantations no regular prostitution exists and also that the Japanese are more free from venereal diseases than any

other race. Some of the physicians and managers made amazingly strong statements on this point. In the city of Honolulu, however, the situation seems to be reversed, Japanese prostitutes being found in relatively large number. A recent investigation of the red-light district showed that out of 107 prostitutes, 82 were Japanese.

5. Examination in detail of more than a dozen "camps" showed that that name should be abandoned. They are villages rather than camps. A few plantations still use some of the old barracks. As a rule, however, they have been entirely given up. Each family has a home for itself; if the family is small, it has two rooms and a kitchen, two homes being covered by a single roof. Large families have an entire building. The houses have each its own plot of ground. In many cases these are cultivated; but the custom is still far from universal. The apparent indifference of so many Japanese families to the appearance of their homes, whether inside or without, is one of the surprises of my visit. Japanese peasants are distinctly inferior to Portuguese in this respect, though superior to Filipinos. Portuguese villages appear as a rule attractive, being well provided with trees and flowers, while Japanese villages as a rule are distinctly unattractive. There is however, much difference between the various plantations in this respect.

6. Particular inquiry was made in regard to Japanese financial relations. I learned that while work that lasted from two years or more, was given on regularly recorded contracts, contracts for shorter periods were merely verbal, covering work that would be completed in the course of a few months. The fine relations of mutual trust and good will displayed by this arrangement was highly impressive. The adjustment also of rates of payment, so that the laborer shares with the plantation the advantages or disadvantages of large or small crops and also of high or low prices of sugar, evinced the desire of the managers to deal fairly with labor and also the confidence of labor in the honesty and fair dealing of the managers.

The fact that while Filipinos, Portuguese, Porto Ricans, and others as a rule are given only day labor, the contracts are given largely to Japanese, speaks volumes for the superior ability and fidelity of Japanese labor.

7. The financial prosperity of the Japanese was also a cause

of surprise. In addition to wages, every laborer is provided free of cost a house, all tools, fuel, water and medical treatment. As already noted, during the past few years the housing arrangements have been greatly improved at a cost to the plantations of hundreds of thousands of dollars. Statements from Japanese working men show that while the minimum earnings for a year—receiving only day wages—amounts to about $200, the total expenses of living for a single man amounts to about $125, leaving thus a clear profit of $75. A man and wife with two or three children at the minimum, earns about $280 and spends about $250, leaving only a small balance. Where a contract is taken the laborer still receives house, fuel, etc. free and his income and savings depend on his energy and skill. A man and his wife can earn as much as from $50 to even $80 per month. Exceptional cases run high. The highest earnings reported were those of two men who took a contract for the cultivation of a 25 acre field. The work was completed in 235 days and for that period they received $1856.50, being $3.95 per day each.

8. The system of making advance payments on contracts, as the work is accomplished and also of providing a yearly bonus for all laborers who remain throughout the year and work an average of 20 days per month, proves still further the desire of the managers to deal helpfully with their labor. Reports (not complete) show that during the three years of the operation of the bonus system, the total amount distributed was over half a million dollars. The amount of the bonus is made to depend on the average price of sugar and to be a definite per cent of the total earnings of the workmen for the year.

In 1912, 15,994 workmen received $335,732, or $20.99 per man.

In 1913, 14,934 workmen received $48,716, or $3.26 per man.

In 1914, 15,985 workmen received $189,025, or $11.20 per man.

It will be seen from these figures that the amount of the bonus per individual is not very large.

9. A question constantly asked concerned the tendency of children born in the islands to go on to the plantations. In Hawaii and Maui, the invariable answer was that only a few do so; the large majority leave for Honolulu and invariably

seek an easier life than that of their parents. In Kauai and Oahu however, many young people seem to be taking up work on the plantation. Plantation managers on the former islands regard with anxiety the future of the labor supply and would like to see fresh immigration from Japan and China, while those on Kauai have no such anxiety or desire.

10. I was much surprised at the number, equipment and fine locations of the Japanese schools. I judge that there must be more than 100, having an attendance of from 10,000 to 15,000 children. The teachers of the independent and Jodo Buddhist schools seem to be fair minded men, with some appreciation of their problems. The priest-teachers of the Shinshu (Hongwanji) Buddhist schools did not make a like impression upon me. The presence of these schools, with the temples and shrines of two or three of the most superstitious sects of Japanese Buddhism (Shingonshu and Daishi) may well cause a patriotic American student of the situation no little anxiety.

11. Of special significance is the universal testimony of Japanese that important changes have come over their fellow countrymen in the islands. Japanese laborers who have long been looking forward to a permanent return to Japan, are generally giving up the thought. They find their life here has unfitted them for life in Japan. It has become distasteful to them, socially and physically. Large numbers are accordingly settling down in their thoughts for permanent life in these Islands.

12. Whereas until a few years ago it was not generally expected by Japanese that their children born in Hawaii would stay here permanently, this is now generally acknowledged. It has been recently discovered by many that Japanese children educated in Hawaiian public schools, understand English better than they do Japanese. On their return to Japan, they are strangers, disliked and despised. Life for them there is intolerable, socially and economically as well as climatically. The number of Japanese children in the territorial public schools, out of a total of 33,288 in 1914 was 10,329, with 1,179 more in private institutions.

13. These changes of plans are producing a wide change of attitude among Japanese as to the question of securing American citizenship. Whereas until recently few thought of it or cared

for it, many are now seriously considering the disability under which they live, alienated from Japan by their life here and yet unable to acquire American citizenship. This desire for American citizenship has developed rapidly during the past two years, greatly stimulated by the addresses and advice given by Messrs. Hattori, Ebara, Soyeda and Ibuka, who in 1913 visited the United States at the time of the California Anti Alien Legislation.

14. Among the questions I constantly put to plantation managers and others dealing directly with Japanese was one as to their opinion of the capacity of Japanese for intelligent, high-minded and loyal citizenship. With but few exceptions, the replies were prompt and favorable. A few stated emphatically that Japanese as a whole would make better citizens than the majority of those we now have. Even those who hesitated, as a rule withdrew their objections when they came to understand the high standard of qualification that I am proposing as a condition for naturalization. The majority would be glad to see the law so adjusted as to allow Japanese to naturalize.

15. The large majority of those interviewed do not look forward with anxiety to the time when the thousands of Hawaiian born Japanese boys shall exercise their rights of suffrage. Several expressed the thought that there would be distinct advantage because of such a class of voters.

16. One of my questions elicited practically unanimous reply. All agreed that the enactment by Congress of a general immigration law of the nature that I have proposed, doing away as it would with the "Gentlemen's Agreement" and thus remove the restriction that now holds all Japanese aliens to Hawaii, might result in a rapid loss by the plantations of those Japanese who could get away, i. e., those at least who are unmarried. For this reason some consulted would prefer that in case such legislation is enacted, provision be made for treating Hawaii as a separate unit so far as immigration laws are concerned.

17. A question asked by many concern the number of Japanese who would qualify and become naturalized in case the laws allow it. In seeking a reply, we must bear several facts in mind. "The Gentlemen's Agreement" went into effect in 1908: at that date there were in Hawaii some 54,000 Japanese males; since then no new laborers have been admitted. Allow-

ing for deaths and those who have returned to Japan, we shall not be far astray if we assume at present that there are in the Islands approximately 50,000 males. We must also remember that the vast majority of Japanese in the Islands are peasants with exceedingly limited education in their own language. Considering how difficult it is for us to learn Japanese we gain some idea as to the difficulty for a Japanese to learn English enough to read a newspaper. In case a law should be passed granting naturalization privileges to Japanese, a definite standard of English would be prescribed. Remembering that Japanese plantation hands constitute the vast majority of Japanese men in the islands and that their opportunity and time and capacity for study are of the lowest, I conclude that in all probability not 5 per cent could possibly qualify. I venture the "guess" that in five years not more than 1500 to 2000 Japanese men born in Japan would have fulfilled the conditions and become American citizens.

18. Will Japanese become loyal American citizens and fight for America even against Japan, should war arise between our two countries? This question has often been put to me. My answer is as follows: Japanese are human and behave, in the main, like other people. Japanese Americans would probably be as loyal to America as, for instance, German-Americans, or Irish-Americans, for the practice of loyalty has been consciously developed in Japan as one of the essential virtues. In old Japan, a man who married into another clan was required by the principles of Bushido to fight for the clan of his wife, even against the clan of his parents, in order to show his wife's clan the quality of the manhood of the clan of his birth. In Japan also the principle of "giri" has been highly exalted in story and drama—the principle of duty in spite of natural feeling. In the case of a Japanese-American, his feelings would naturally prompt service for Japan, but his sworn allegiance would demand loyalty to America. While a few might falter, I doubt not Japanese sense of honor and duty (giri) together with his sworn allegiance, would prevail with the vast majority.

## III. SOME PROBLEMS.

In studying the American-Japanese problem in Hawaii, I have tried to look at every phase of the question. I find several dis-

tinct yet inseparably related questions. There is the problem of the plantation and the laborer; there is the problem of the citizen —the problem of assimilating a vast number of Orientals, and finally there is the problem of the Christian—the giving of the Gospel to those of other faiths, and of no faith. To my mind the solution of the first and second is intimately connected with the success of the solution of the third. The difficulty of the task is due largely to the fact that a small minority is seeking to control, assimilate and Christianize a large majority. Abstractly speaking, it is impossible. Nevertheless in practice it is being done, through the public schools and through evangelistic work and through the just and kindly treatment of all the races by the government, by plantation managers and by the rank and file of the responsible citizenship.

### 1. The Problem of the Plantation.

The plantation as a dividend earning enterprise is interested only in the question of maintaining an adequate and efficient labor supply. Under the political and geographical conditions that exist in Hawaii, that supply cannot be ensured apart from the right treatment of labor. Fresh labor from Asia (except from the Philippines) cannot be procured now to any extent; nor can it be from the United States or Europe. The number of children growing up in the Islands, however, seems to offer an adequate supply, if only they can be induced to enter upon and continue plantation work. This will be no easy matter, for life in Honolulu and especially in the States will constantly attract young people away from plantation life. The more efficient and ambitious the young man or the young woman, the more likely are they to leave the country. The "Gentlemen's Agreement" now holds in the Islands only those born in Japan. As the young attain maturity and independence of parents will they take advantage of their freedom to go to the mainland?

Without further analysis of the conditions, it is evident that plantations need to bend their energies to the promotion of such conditions of life in their villages as shall serve to satisfy the aspirations of the rising generation and thus hold them in the Islands and to the plantations. This will require thought and expenditure, but from the economic standpoint it will pay and will therefore be justified.

## 2. The Problem of the Citizen.

Within a score of years the majority of the voters in the Territory of Hawaii will be of Japanese and Chinese ancestry. Will it be possible then to maintain a democratic form of Government? Will this Territory be Oriental or Occidental in its ruling ideas, ideals, motives and life? According to the ordinary principles and experience in the mixture of diverse peoples and races, the majority will rule in the language, customs, morals and religion. Can it be otherwise in Hawaii? Is the Territory of Hawaii to be essentially Asiatic in its spirit as well as in its blood or can it become essentially Occidental in its life of the spirit, while in blood and biological heredity it will inevitably remain Oriental? This is one aspect of the problem that interests a patriotic American citizen.

A second aspect concerns the loyalty to the American flag and ideals of its citizens of Oriental blood. How is their loyalty to be won and permanently maintained? Is Hawaii to be a seedplot of sedition and maintained as an outpost of American territory and civilization only by the strong arm of the American Army and Navy? Or will all its citizens and residents, of whatever ancestry, combine to defend its sovereignty in a common loyalty against every foe?

The ideal is clear. How may it be realized in fact? How are the children of Chinese and Japanese, of Portuguese and Porto Ricans, of Caucassians and Hawaiians and Filipinos to be welded into a common life and a common loyalty? Can the Islands be permanently prosperous and happy unless such a universal assimilation is achieved?

Is not every class, every race and every business enterprise vitally concerned in the speedy promotion of complete social and political assimilation, that is to say, Americanization of the various races in the Islands?

## 3. The Problem of the Christian.

The Christian Missionary of today has a larger vision of his work than was common a hundred, or even fifty years ago. He who has not kept in touch with the development of modern missions, little appreciates the changes that have taken place in this respect. The individualism that was so dominant in State, Uni-

versity and Church two generations ago, naturally prevailed also in the missionary world. But all have now gained a better understanding of man's real nature and inner life. Without disparaging the importance of the individual, all have come to see better the significance of the physical and the social. While the missionary accordingly never ceases his efforts to reach the innermost springs of individual life, where lie the secret sources of character, he also aims to transform the physical and social environment, for these have amazing influence in the purifying and enrichment of the individual heart and mind. The modern missionary concerns himself with the uplift of the entire life of an entire community, nay of an entire people.

That a man may be right towards his fellow men and that, in place of selfish ambition or unsympathetic indifference, he may be ruled by a spirit of loving service of loyalty and fidelity in every relation of life, he needs to come into vital union with Jesus, and through him into vital relations with God the Father of all men.

With the growing complexity of society, and the increasing liberty of the individual from all external constraint, each becoming so largely a law unto himself, the continued existence of democracy and of wholesome society depends increasingly on the existence and influence of strong Christian men and women.

Is it not axiomatic that the successful welding together of the many races now in Hawaii in such wise as to make possible the maintenance of genuine democracy, an honest suffrage and a pure home, with progressive victory over graft, lust, venereal diseases and alcoholism absolutely depends upon the substantial Christianization of the rising generation of Asiatics? They will hold the balance of power, if not the majority vote within two decades. If as Asiatics they maintain their traditional conceptions of God, nature and man; of male and female; of husbband and wife; of parent and child; of ruler and ruled; of the State and the individual; the permanent maintenance in Hawaii of American democracy, of American homes and American liberty is impossible.

American and Asiatic civilizations rest on postulates fundamentally different and antagonistic. The two civilizations cannot be assimilated; but this does not prevent an Asiatic under proper social conditions from giving up his inherited civilization

and adopting the American. Exactly because Hawaii is the meeting place of so many diverse races is the propaganda and practice of vital Christianity the more pressing.

Some may argue that millions of Americans are not Christian and that therefore it is not needful that Asiatics must become Christians to become American.

Such persons forget that millions of Americans who never enter the churches or formally ally themselves with the Christian life, are nevertheless the products of Christian, not of Buddhistic or Confucian civilization. They hold along with all Christians the characteristic Christian conceptions of "home," of "woman," of "liberty," of "individual rights," of "duty," of "children."

Moreover, is it not true that the millions of Americans who acknowledge no debt or allegiance to Christianity who "fear neither God nor man," who live exclusively for the pleasures of this life, constitute a grave menace to American democracy? Does not history show that when liberty runs to license, when men lose self control and sobriety, then they inevitably revert to some form of despotism or oligarchy. The most ominous sign confronting the United States today is the large number of lawless men who, of course, are not Christian.

The making of Hawaii into a genuine section of America, a section that upholds its best ideals as to government and home and the right and duties and liberty of citizens, a land that can rule itself, depends in no small degree on the giving of Christianity to its Asiatic population and especially to the Japanese, who constitute the most virile race in the Islands.

## Suggestions.

In thinking over the situation confronting the Hawaiian Islands, because of its large Japanese population, several suggestions have come to my mind as to concrete methods of activity calculated to solve the problems. Some of these suggestions concern especially the plantation managers; others the Territorial government, and still others, the churches. I shall not, however, distribute my suggestions in this way, in fact, every one should be interested in every line of effort to promote better conditions of life among the laboring classes and the most complete Americanization of all the alien races.

1. Make Plantation Life Wholesome and Satisfactory.

(a) *The Beautification of the Homes, Both Within and Without.*

For this, competent young women might be employed by the plantations, who could teach and inspire the mothers and children. One teacher would probably suffice for several villages. She could show pictures of the best plantation homes and thus inspire ideals and ambition. She might be supplied with flower seeds; she might offer prizes to children for best results; she might have suitable pictures for sale at wholesale rates; she might persuade families to paper the walls with cheerful wallpaper, provided by the plantation at minimum prices; she might inspire and organize village improvement clubs and persuade neighboring villages to enter into wholesome rivalry. She might be authorized to provide cement free for artificial ponds—a la Japanese—and lumber, at cost, for fences. She might suggest to tenants that permission could be secured from the plantation to put into the sitting-room a "toko-no-ma," or "honor place," with appropriate decoration. The men and children might be stimulated to cultivate fruit trees. In these ways the house would become a "home," and the camp be transformed into a true village. The instinctive longing of the human heart for attractive surroundings would thus be satisfied. These acquisitions, however, should be secured through the activity of the tenants themselves, not through that of the plantations. The teacher should be skillful in suggesting, but her words should not be directions or commands.

(b) *The Education of the Mothers.*

Much improvement in the homes, however, depends upon the education of the mothers. They should be given opportunity to learn to sew, to cook and to care for their infant children. Many improvements in the diet could be made without increased cost, if only they knew how. Mothers' classes and mothers' clubs might be highly serviceable, if only they had suitable leadership.

(c) *Utilize the Young Women.*

The suitable persons for the above mentioned service would be young women born on the plantations and educated in Hawaii, who could be induced to go to High and Normal Schools for

the purpose of preparing for this work. They would themselves need training. They should in preparation visit many "camps" and villages, see the best and become inspired to help their fellow-countrymen. Might not each plantation wisely employ one or two such persons? The plantations might even educate promising individuals on condition that they would serve a specified term of years, if needed, before marriage.

(d) *Provide Opportunity for the Intellectual, Social and Recreational Demands of the Young.*

Every plantation that desires to hold permanently its young people should provide wholesome ways of meeting their intellectual, social and recreational cravings. Baseball and archery fields should be supplied; Y. M. C. A. classes; Chatauqua and University Extension courses might be introduced under the guidance of experts. One leader or two for each island might be enough, employed by all the plantations. These would supply the demands of the ambitious young people for opportunity for self-improvement. The moving picture business should be wisely supervised, so as to serve educational as well as recreational purposes.

(e) *Encourage Investments.*

In proportion to their earnings, Japanese laborers have large sums for investment. Would it not be a valuable way of binding laborers to plantations in wholesome relations, to provide them with the best of opportunity for investment in plantation stock? This might be done in many ways, but I need not enter into details. If plantation stock is not available, might not the plantation nevertheless help the laborers to make safe and profitable investments?

2. Promote Americanization.

Thousands of the boys of all races, now on plantations, will become citizen voters in the coming decade. The future of the Territory will depend in no small way on the kind of citizens and voters this present generation of boys become. It is not to be assumed that the education they receive in the public schools, which they leave at 14 or 15 years of age, is adequate to prepare

them for citizenship. During the six or seven years after they get out from under the influence of their American teachers, the most of these boys will be isolated from English speaking Americans. They will be associated chiefly with men of their own race, imbibing, therefore, Oriental ideas as they approach manhood. The mere fact, accordingly, of American birth, public school education, and the requisite age should not be regarded as adequate qualification for the suffrage. For it is to be remembered that during the entire period of schooling, not only have they been in Oriental homes, but the Japanese at heart have been diligently drilled in Japanese schools by Japanese teachers, many of whom have little acquaintance and no sympathy with American institutions or a Christian civilization. To meet these conditions both the plantations and also the Territorial government might do much.

(*a*) The plantations might provide that among the intellectual opportunities provided for those in the villages, there should be classes in citizenship, its ideals, its duties and its privileges. These classes should be open to all. Japanese or Chinese, even those at present ineligible for citizenship, should be encouraged to attend, that they may gain the "social mind," if not the political status of citizens. Parents of boys who are becoming citizens should be urged to attend such classes in order to keep in sympathy with their children. All young men, even sons of American citizens, should be urged to attend such classes. These classes might be conducted for a few weeks each year—say in the month of June—so that those who finish the course may receive formal recognition as citizens on the Fourth of July.

(*b*) The plantations might provide for special celebration of Washington's and Lincoln's birthdays and the Fourth of July, arranging for suitable patriotic addresses and movies. To these all nationalities should be cordially invited. Not until the various races learn to celebrate with gusto and appreciation the distinctive American holidays, will their Americanization have gone very far. It is of the highest importance that among these diverse races there should be developed a common mind and community feeling. For this, few things are more effective than popular festivals.

(*c*) I can conceive of no more important or effective method for Americanizing our Oriental populations than by the skillful

use of the moving picture show. If the plantations should combine, they might employ an expert man, or two on each of the islands, who could visit the various plantations and villages, in turn, and in time completely transform the mind of the entire population. He should have courses of lectures and reels on American history—Colonial Times and Early Immigration; the War of Independence; the Civil War and its consequences; Recent Immigration, etc., etc. The education should also serve to acquaint the people with the principal events and meaning of European history—The Middle Ages—Feudalism—The Reformation—The Rise of Nations in Europe, The Rise of Constitutional Governments and Democracies—the history of Liberty.

But even more than this should be done. The Life and Teachings of Jesus and the standard stories of the Bible should be displayed in such ways as to set forth the fundamental moral and religious conceptions of Occidental civilization.

By the use of moving pictures (5 cents to adults and free to children) the entire Asiatic population would be unconsciously swept into the circle of our Occidental life. Parents would move along with their children in their acquaintance with our history and ideals. The chasm between parents and children now dreaded, and to avoid which the Japanese schools exist, would be largely overcome.

The man to give these lectures should, of course, be bilingual at least. Adults who understand little English should be addressed in their native tongues—Japanese, Filipino, Chinese, etc.

*(d)* Might not plantations establish playgrounds for the children and employ suitable persons to supervise and organize the games? The playground movement in the United States has proven that children learn much in wholesome social life by skillful adult supervision of their games. If such supervision should be rendered by Americans, the Americanizing process and power would be not inferior to that of the public school itself, for the children during the entire afternoon would be under American instead of Asiatic influence. There would be instilled into Asiatic children the characteristic American games which have so much to do with creating the "social mind" and the "social habits" of native-born Americans.

### 3. A Suggestion for the Territorial Government.

So important is the thorough Americanization of the mixed population of the Islands that the Territorial Government should take every suitable step. Its public school system is already doing splendid work along these lines. It may be doubted if its schools could do more than they are doing. But might not the government make provision for still more effective work? My suggestion is as follows:

(*a*) Let a committee be appointed by the Governor, with an adequate fund, whose duty it would be to select or secure in some way, suitable text books on: (1) The History of the American People, (2) The Ideals of Democracy, (3) The Nature and Working of the American Government, and (4) The English Language.

These books should be made the standard of attainment for *all* young men who apply for citizenship, wherever born, whether of Asiatic or Caucasian parentage.

(*b*) Let the Governor be authorized to arrange for the selection of suitable persons in each school section to conduct *citizenship examinations* at suitable intervals during the year.

(*c*) Let the Governor be authorized to provide for special patriotic services on the Fourth of July and on Washington's birthday for all those who may have passed the required examinations, and desire to make public their entering upon the privileges and duties of citizens. On such an occasion why might not an oath of allegiance to the Stars and Stripes be made by each new citizen?

Until the above standards of qualification for citizenship are enacted by Congress, the laws suggested above could not be enforced by the Territorial Government on young men who were unwilling to submit to them. But even without Congressional action, the Territorial Government could take these steps, provide for the voluntary taking of examinations by the young men and develop a popular opinion that would sweep the whole population along. All young men, whether born of American citizens or of Asiatics should be expected, by popular opinion, to pass the examinations and take a formal oath of allegiance to the flag before casting their first ballot. It would be quite legitimate for the Governor to provide that no one who has not passed

the citizenship examinations could receive the citizenship initiation and take the oath on such special occasions. Prizes might be offered to those who pass the examinations with the highest average. Little American silk flags with the date woven into the fabric might be given to each new citizen taking up his citizen's duties on such an occasion. Banquets, banners, badges and pins with welcome orations and responses might make the occasion highly inspiring. In these and similar ways the Territorial provisions, though not in a technical sense laws, would nevertheless serve equally effectively—possibly more so.

### 4. The Japanese Language School.

Many regard with solicitude the influence of the Japanese school on their pupils, for it is assumed that they develop a spirit of loyalty to Japan, which, of course, is assumed to conflict with the development of loyalty to America. This raises a question of no little difficulty. The evil of the Japanese school is probably not as great as most critics assume. It is to be remembered that the assumption is based on a priori grounds. Practically all the Japanese to whom I spoke on the subject stated that the Japanese schools do not interfere with the development among the children of American patriotism. It is certain that Japanese leaders are definitely seeking to make their schools contribute to, rather than to hinder the loyalty of their children to the United States. For the purpose they are now considering the revision of their Japanese school readers, so as to make them distinctly patriotic in the American sense.

### 5. Aggressive Christian Work.

Some may consider that Hawaii's Japanese Problem, so far as it concerns the Plantation Managers and the Citizen, will have been adequately provided for by the suggested activities of the preceding pages. Not so can he think who realizes that life on the plantation cannot be made deeply satisfying unless provision is also made for the deeper needs and higher cravings of the human heart and that an alien can not be truly transformed into a whole hearted American citizen unless he individually and consciously accepts the Christian ideals of personal responsibility,

of duty to God and to fellow men and openly avows his intention to live in harmony with these ideals.

For the complete success, therefore, of the proposals to make plantation life wholesome and satisfying and to transform Asiatic aliens into American citizens, the churches must make their own contribution, a contribution that is both unique and absolutely essential. In other words Christians must put forth adequate energy to provide the plantation villages with Christian advantages. The Christian work must be done wisely, so as to win both old and young. Beyond question the various activities already suggested along with the public schools, will serve to Christianize the people in general ways. The remaining need will be to promote such additional and distinctively Christian activities as shall crystalize the movement and lead individuals definitely to accept the Christian ideals and ally themselves with the local churches for the promotion of the Christian life in their respective communities. A church should be established as soon as possible in every village and to it should be attached every man and woman who personally accepts the Christian ideals and desires to live in harmony with the teachings of Jesus.

Until the Christian religion displaces the superstitious Buddhist sects, they will inevitably persist, for "man is incurably religious." But so long as they persist, the moral and political life of the community in which they flourish will inevitably correspond to their ideals and teachings. Christianity must go in and preempt the ground, providing more exalted ideas of God and man, a more ennobling morality and a life more satisfying to every sincere individual.

But the long persistence in Hawaii of superstitious Buddhism is improbable. It will doubtless die off with the present generation of Japanese who came as immigrants from Japan. Japanese children who have gone through the public school system are emancipated both from their parents and from their priests. Unless, however, they are won to personal relations with Christian churches they will continue to support the priests and the shrines in order to have their services for the burial of their dead.

The coming decade or two is a time of rare opportunity for Christianity. Many thousand young Japanese are on the point of reaching maturity. Shall they as a rule drift off into skeptic-

ism, irreligion and immorality, with all that that means of political danger? Shall the plantation villages become centers of irreligion, with increasing unrest? Or shall the Japanese youth, as a rule be won for Christ? If this rising generation of young Japanese can be won for Christ subsequent generations will largely take care of themselves. We are now reaching the formative period of the Hawaiian-Japanese community. What the present generation of young people becomes, will largely determine that of those who follow. Should this first generation become Christian, the villages as a whole will become Christian. Village life will be more satisfying and elevating, local politics will be more pure, democratic institutions more successful and the Americanization of the Asiatic population will proceed apace and ere long become complete. Should this first generation not be won for Christ, will it be possible in any large or general way to win their children? What kind of village life, either moral or political, may be expected of thousands of men and women, who acknowledge neither God nor Heaven nor moral law? What will be the consequences to the plantations and to the Hawaiian Territory, where such people constitute an overwhelming majority?

Such are some of the considerations that make the aggressive work of the Christian church seem so imperative just now.

What then are the steps that should be taken at an early date for the Christianization of the rising generation of Japanese youth? I venture a few suggestions:

1. Able pastors from Japan, one or two in a year, should be secured for visits covering from three to six months. In that time each should make an unhurried tour of all the plantations, preaching several times each in all the larger villages. The cooperation of the plantation managers should be secured and every influence exerted to make the results crystalize in every village into definite decisions and the upbuilding of the local Christian organization.

2. Special efforts should be made to reach the youth from twelve years of age and upward. It is to be noted that such young people, educated in our public schools, understand neither English nor Japanese perfectly, though their mastery of English exceeds that of Japanese. The Japanese sermons and addresses of Japanese pastors cannot for that reason have as much effect

as might be expected. This fact renders it imperative that Japanese pastors located for the regular work in the plantation villages shall be men equipped with both languages. No man can do the work needed who is familiar with and speaks easily only one language, either Japanese or English. The language used by the youth on the plantations is a strange mixture of English and Japanese and will be so for a generation to come. It follows that men who are to serve effectively as pastors in villages must be Japanese who have attained free use of English and who in addition have been in Hawaii long enough to understand and use the Hawaiio-Japanese lingo. The present Japanese evangelists and pastors, who are not able to use English pretty freely cannot hold their places much longer, for they cannot reach the young generation now coming on. For these, religious services should soon be held largely, and finally exclusively in the English language.

3. Effort should be put forward to find promising young men and women, born and educated in Hawaii, to enter Christian service as a life work. Such individuals should be aided in their education. Privilege of study in the States should also be given them, if they are to reach the highest efficiency.

4. Until the supply of Hawaiian-born and educated Japanese in the Christian work is fairly adequate, the deficiency must be met from Japanese-born and educated Christian workers. Has not the time come when such workers must be given opportunity to become fairly proficient in English? Such proficiency, however, cannot be secured by them while in the regular work in the Islands, except perhaps those in Honolulu. They have little opportunity either to hear or to use English. It follows that those Christian workers that have approved themselves by years of faithful service, should have the opportunity of study and acquisition of English by the grant of a furlough, with means for travel to and for study in California. The individual so aided would, of course, be under obligations for further service in the Islands.

5. In this connection the problem of the salaries paid to Japanese Christian workers merits serious consideration. At present the average monthly stipend of a Japanese evangelist exceeds but slightly the wages paid to the cheapest plantation workman. The ordinary contractor can earn far more than any Japanese

evangelist. The real question, however, is not a question of comparative earnings, but of scale of life and expenses. From this standpoint, the present allowances made to pastors is wholly inadequate. Not only must they dress themselves and their families on a scale not needed by plantation workers, but their social expenses must be much heavier. Pastors, moreover, should be provided with religious papers and books and should meet periodically with co-workers for intellectual uplift and spiritual inspiration. All this demands expenditures which the present scale of salaries does not allow. The average Japanese pastor receives a salary less than that paid by the public schools to their cheapest teachers. Japanese young women who have graduated from the Normal School, step at once to a salary nearly twice as much as a pastor receives, and on which he is expected to support his family creditably, and to do his work. Until a more suitable scale of salaries is provided for Japanese evangelists and Bible women, the Christian forces of Hawaii should not expect to secure an adequate body of competent workers for this highly important and difficult work.

6. But how shall adequate support for Christian workers on the plantations be secured? The thought naturally occurs that such pastors and Bible women should be largely if not wholly employed by the plantation for carrying out the activities suggested on pp. 12-23. By combining the various services of friendly aid, inspiration, education and recreation, the pastors and Bible women would have an access to the homes and an influence over the young and old alike, otherwise impossible. In view of the great help they would render the plantations by making life for the workers wholesome and satisfying, the plantations would be justified economically in providing adequate financial support, and by such financial support and varied and responsible work, a grade of educated and properly equipped Christian workers could be secured for the villages that would not otherwise be procurable.

7. A serious problem for Christian workers to face is that raised by sectarianism. It is evident that no plantation village should be afflicted by rival churches. While the persent comity arrangements between some of the Mission Boards should not be relaxed, the question naturally arises whether the present arrangements are adequate. Might not the entire aggressive work

in any one Island be entrusted to one Mission Board, and that in another to another? In this matter of comity, might not the plantation managers aid the churches and missions to arrive at a reasonable and economic working policy by insisting on aiding only such missions and churches as accept and abide by the comity arrangements adopted?

## CONCLUSION.

Such do I conceive to be the American-Japanese Problem as it exists in Hawaii, and such do I conceive to be the methods of solution. Solved in this way, by provision for the complete Americanization of all Japanese in Hawaii, these Islands will make their important contribution to the solution of the question in the mainland and thus to the promotion of permanently satisfactory relations between the United States and Japan.

# PART II
# FOR JAPANESE

## I. INTRODUCTION.

The future relations between Japan and America may be much helped or injured according as the Japanese in Hawaii take their part or fail to take it, in promoting right conditions among themselves. Before offering the suggestions that have come to me, a few explanations should be made in regard to the present situation.

In the month of March, 1915, I spent nearly two weeks visiting plantations in the Islands of Hawaii, Maui and Kauai. In that time I visited fifteen plantations and discussed the entire situation with the managers. I also discussed the Hawaiian-Japanese question with some sixty other representative Americans. I examined a number of Japanese Schools, conversed with eight Japanese teacher-priests and about a dozen Japanese Christian workers.

My purpose was to study the Japanese-American problem from the standpoint of an American citizen seeking to promote wholesome relations between our two countries. I was the more earnest in making this investigation because many in the United States look with grave solicitude on the presence in Hawaii of so many Japanese and Chinese.

The results of this rather careful investigation are altogether favorable. The plantation managers expressed unexpectedly high appreciation of the Japanese laborers as a class. The energy, ambition, intelligence and faithfulness of Japanese labor was uniformly recognized. The testimony was not so uniform with regard to financial matters, some Japanese having resorted to tricks and deceptions. In this respect alone were Chinese laborers represented as superior. The word of Chinamen in financial matters seems to be universally regarded as having higher value than that of any other race. There seems to be a tendency of Japanese to purchase on credit and then to escape payment. While many plantation managers would like to see opportunity for naturalization given to Japanese immigrants, a considerable number of the American gentlemen interviewed are not altogether certain that it would be advantageous.

If Japanese in Hawaii are to take their part in promoting right relations between our two countries, it is important that they should understand clearly what America is, what its ideals are,

what Americans desire and what kind of conduct on the part of Japanese will promote good-feeling and thus friendly international relations. To aid in this, I venture to give first of all a brief statement of some of the distinguishing characteristics of the American government and people.

## II. CHARACTERISTICS OF AMERICA.

1. The United States is a federation of sovereign states. In all local matters each state is completely self-governing, neither Congress nor the President having any authority in the matter. The Federal Government has only such authority and sovereignity over the several states as has been specifically given to it by the Constitution of the United States. Among these is the power to make treaties with other nations and to declare war or make peace. In these matters the States have surrendered their powers to the United States.

2. In each state, the government rests upon the will and action of the people. There is no ruling class. All adult males are voters. In some states the women also are given the suffrage. Each state decides for itself such matters. Every citizen is supposed to have a responsible part in promoting the welfare of the State. For convenience of administration, certain duties are assigned to certain individuals for a specified length of time. This selection of individuals for administrative offices takes place by voting. Every individual is eligible for any post of responsibility, provided he has the right age and has certain specified qualifications. In other words, the ideal of the government of the nation as a whole and also of each State is thorough going democracy. In the American system of government, there is no place or provision for a class that has no vote or no responsibility. Where such conditions have grown up, as among the negroes of the southern states, it is contrary to the American ideal and is a source of great trouble and of increasing anxiety. Our ideal is that every adult man, sane and responsible, is also a citizen having the privilege and under obligations to share in the government, both of the State and of the Nation.

3. In addition to States, there are two territories, Alaska and Hawaii, where the local government is more or less directly controlled by Congress. The Governor is appointed by the President. The people of a territory are allowed certain privileges of self-government, but not all. A territory is regarded as in a stage preparatory for Statehood. The United States desire that each territory shall qualify for statehood as rapidly as possible. For this, however, there must be adequate population and of a character, education and temper that will enable it

to understand and administer successfully the institutions and methods of democracy.

4. The people of the United States have come almost exclusively by emigration from the nations of Europe. The earlier emigrants came largely to escape religious and political oppression and to secure freedom. Gradually economic motives prevailed and they then began to come to gain a share in the illimitable opportunities of the new continent.

5. The vast majority of the immigrants came with their wives and children and all the property they could bring. They cut entirely loose from their native lands and promptly identified themselves with the interests of the land of their adoption. This has been especially true during the past century. Their children have acquired the English language and have not been taught in the language of their parents. America as a whole has welcomed immigrants of this character.

6. Among the fundamental characteristics of American civilization by which it is sharply distinguished from that of Japan are the following:

(*a*) Every adult, responsible male, who is not a criminal, shares in the government. It is a government "of the people, by the people, for the people."

(*b*) It follows that political authority is vested in the people not in any ruling family or class. Every one is responsible for good or for bad government.

(*c*) This does not mean, however, that there is political license—that every man can do whatever he wishes. The methods of political action are strictly determined by the constitutions of the Federal Government, and of the several States, and by National and State laws passed from time to time in harmony with the Constitution.

(*d*) All political actions are determined by majority votes, and all the people agree to follow the expressed will of the majority.

(*e*) This character of the American Government requires that all the people shall be so educated and of such a moral character as to work such a system intelligently and honorably. Each man should vote independently. Blind, unintelligent, purchased, and race voting, is contrary to the principles of our Government. Such voting and such voters not only make the

government ineffective, but endanger the permanence itself of the democratic form of government.

7. Further important characteristics of America are the following:

(*a*) *The Family.* One husband and one wife with their minor children constitute a family. Marriage is decided by the two individuals concerned and not by parents or go-betweens. This does not prevent the advice of parents, but parents do not have the final decision. Marriage is for life. Divorce is not only a disgrace but a great wrong, alike to children and to society. Children of course honor parents throughout life. But parents should respect children, they do not have absolute right over them, such for instance as to compel them to do wrong. A parent may not sell a daughter into a life of prostitution, nor a husband his young wife. Concubinage is a crime. Adult children are free to establish their own independent homes.

(*b*) *Children.* While adult children should ever love and honor their parents, and in advancing years if poverty or sickness affiicts them, should care for and protect them, yet in matters of business, in political affairs or in their home, adult children are free from the obligation of obedience to parents. Each adult child should exercise his own independent judgment and live his own life of responsibility. Children, even though minors, may not do wrong at any time at the command of parents. Children who are minors are of course subject to their parents and should loyally love and obey them. Obedience to parents is one of the cardinal virtues.

(*c*) *The Status of the Sexes.* A woman is regarded as the equal of man. While each has the peculiar characteristics and duties due to sex, each is to be given equal honor and respect. In matters of moral relation the same standards of purity and chastity are demanded of men as of women. It is a serious moral crime for men as it is for women to indulge in lust.

8. *The Sabbath* is a characteristic fixture of American life. Economically it is a day of rest from daily toil. In this sense it is universally observed. It is also the day devoted to the upbuilding of moral and spiritual interests of the individual, the community and the nation. The more faithfully it is observed in this respect, the more wholesome is the life of the people.

9. *Business Morality.* Americans lay great stress on the moral value of a promise and of absolute truthfulness. To be true and honest is more important in the scale of virtues than to be polite. Absolute sincerity is the foundation of all virtues. It is the essential basis of noble manhood. To call a man a liar is more insulting than to call him a coward. The entire structure of American business rests on credit. But credit vests upon truthfulenss in word and deed. Competition in business is a matter of course. But it must be straightforward and above board. Under-handed, sly or tricky methods of gaining advantage, through deceit of any kind, are scorned. Chinese have the reputation of being the most honorable Asiatic business men with whom Americans deal.

10. *The Bible.* If any one asks the source of the moral and spiritual life of America, there is only one possible answer,—the Bible. Even the political life of America is the product of centuries of efforts to incorporate the fundamental teachings of the Bible in practical life. Those in America who ignore or belittle or despise the Bible are the ones who tend to break away from moral life and who bring disgrace on their families, ruin into society and danger to our political institution.

I do not for a moment contend that all Americans faithfully observe the principles and ideals mentioned above as fundamental characteristics of American civilization. There are many immoral, tricky, irreligious and truly unpatriotic Americans, who sell their votes, who are dishonest in business, who dishonor their parents, disgrace their wives and children and ruin their homes. These, however, are in the minority. America is what it is not by their aid, but in spite of their evil deeds. They constitute a serious menace to our future. We accordingly wish immigrants to our land who will follow our best principles and imitate our best representatives, not our worst,—immigrants who will help us to maintain and carry out to success our great experiment of true democracy in which each man counts for a full man with full responsibility.

Immigrants who do not wish to accept our best ideals, and who will not cordially help us in carrying to success a government "of the people, by the people and for the people," cannot be welcomed to our shores.

Hawaii and California are the two places in which oppor-

tunity is being given to Japanese to show whether or not they will aid or hinder true democracy. The question is to be answered by those Japanese who are now in America—for not many more can come to America, at least for the present. The answer will be made clear in the coming twenty to thirty years. If Japanese in California and Hawaii welcome real and full Americanization and make efforts themselves to realize it, the future relations of America and Japan will grow even better. If those Japanese in America and their children fail to be Americanized in the best sense of the word, the future relations of our two lands are not very bright.

## III. HAWAII'S PROBLEMS.

If instead of the Japanese, Chinese and Filipinos in Hawaii, there were an equal number of British, Germans, Scandanavians, etc., the majority of them would already have become American citizens, and without doubt Hawaii would have been made a State. The presence of so many Asiatics creates many problems.

1. There is first of all the problem whether Orientals can understand, appreciate, and administer loyally and honestly a democratic form of government. Doubt is widely held by many students of Oriental countries. Hawaii is the first place where the experiment is being made as to whether or not it shall be a success. It behooves the Asiatics in Hawaii to make every effort to fit themselves for the experiment.

2. There is widespread doubt in America as to the possibility of Asiatics becoming genuinely Occidental—genuinely American, in their minds and hearts. This belief is expressed in the well-known phrase—the non-assimilability of the Japanese. It is honestly believed by most Americans that though Europeans can become loyal Americans, accepting the ideals and practices of democracy, Japanese especially are unable to do so. Japanese are always and everywhere Japanese, loyal to their Emperor, for generations untold. This they urge is the fundamental reason why Japanese should not be admitted to the United States. By their very nature and their most admirable virtues they are unalterably Japanese and cannot therefore become loyal Americans.

3. Evidence of these assertions is presented. Japanese im-

migrants, it is said, do not come like those from other lands, with wives, children and property. They come rather as day laborers, to earn large money and all plan to return with it to their native land. When, after many years, they do bring their wives and plan for long residence, they still plan eventually to return. Their children, moreover, it is stated, they do not wish to become Americans, although by birth in America they have the right. Japanese alone of all the immigrants educate their children most earnestly in their national language and customs. The Japanese school, it is urged, is proof that Japanese parents do not wish their children to be fully Americanized. Moreover although Japanese had full opportunity until 1906 to become American citizens by naturalization, practically none availed themselves of that opportunity.

4. Many Americans in Hawaii, and in the States, look with grave concern on the problem soon to arise when the thousands of Japanese boys born in Hawaii, begin to apply for citizenship privileges and then to vote. What preparation have they for these duties and privileges? Are their hearts American or are they essentially Japanese? Will they be loyal to the American ideals of democracy or will they vote in a mass and for exclusively Japanese interests? Will they regard Hawaii as truly American or rather as a colony of Japan, in fact though not yet in name? Will their parents seek to exercise over their sons when they vote, their parental authority? Or as in America will parents regard their grown up children as free to decide their own lives and votes?

5. Japanese in Hawaii will soon have a fine opportunity to prove whether or not they are really assimilable by Americans and whether or not they are capable of appreciating and administering democratic government. One fact is pretty clear that the experiment will be greatly facilitated if the leaders and creators of Japanese public opinion in Hawaii and in Japan fully understand the nature of the opportunity that is before them and faithfully do their part in making the experiment a success. The Territorial Government of Hawaii and also the entire citizenship is doing splendidly, providing as favorable a condition for Asiatic assimilation as can be easily imagined. Whether the experiment shall proceed rapidly or slowly depends on the Japanese themselves. The more rapidly and successfully

it proceeds the greater the help it will render to the establishment of permanent right relations between Japan and the United States as a whole.

## IV. SUGGESTIONS.

To aid Japanese in Hawaii really to understand America and enter into its life, the following suggestions are offered. I write for those who have decided to remain permanently in the United States.

1. The first and most important step of all is to master the English language. Not until a foreigner has acquired so much of English as shall enable him to read easily the daily newspaper can he follow the movement of thought and interest of Americans or be able to take an intelligent part in the life of the people.

2. As soon as possible, he who would really enter into American life, should read several histories of the American people—histories of the early days and struggles, of the War of Independence and the Civil War. Biographies also should be read of Washington, Lincoln and Franklin. Of course study should be given to the nature of the organization of the American environment and to such descriptive books as Bryan's Commonwealth. National novels should also be read, such as Uncle Tom's Cabin.

3. No intelligent American relies exclusively on the daily paper for his news or its interpretation. There are many important weeklies and monthlies such as the New York Outlook, the Independent, the Review of Reviews, the Literary Digest, the World's Work, etc.

4. What is the duty of Japanese parents in the education of their children? That depends on what plans they have for their future. If the children are born in Hawaii, and their birth has been duly registered, those children are entitled to become full citizens. It is important that the parents decide early what they plan for them. If the parents do not wish them to become genuine Americans, then they should send them back to Japan while still six or seven years of age, that they may get a complete Japanese education and be fitted for life in Japan. If the children remain in Hawaii till 12 to 15, they will find it difficult

to become a Japanese and after 15, almost impossible. They will almost inevitably be queer Japanese.

5. If, however, the child is to grow up and become an American, then it must be done in the most whole-hearted and thorough way possible. At the very best it will be a difficult matter, for although the boy or girl may go to the public school and learn English there, he is living in a Japanese home, speaking the Japanese language and receiving many Japanese ideas and customs. On the plantation, the child will have almost no opportunity for associating with Americans, receiving American ideas and adopting American customs. Playing with Japanese, Chinese or Hawaiian children the influences received will be mixed but certainly not American.

If the child goes to a Japanese language school, morning or afternoon, his "Americanization" is still further retarded, for his teachers are Japanese, who are men less Americanized than himself. Their influence upon him is certain to fasten firmly on his inner life the conceptions and ideals that control social life in Japan and which are in marked contrast to those that control the best life in America. Parents therefore who expect their children to remain in America and become good American citizens will need to take great pains to give them every advantage and utilize every facility. If they are to become Americans, let them become Americans of the best sort.

(*a*) In case it seems necessary to send children to Japanese language schools, parents should see to it that the teachers there employed are themselves not only well acquainted with American ideas and customs, but are also in sympathy with American ideals, and seek to live in harmony with them. In every American-Japanese school there should be fine portraits of George Washington and President Wilson.

(*b*) Parents should seek to keep up with their children in acquiring English. They should approve rather than frown upon the adoption of good American customs. It is necessary to say that rudeness, disobedience and irreverance are not American ideals, even though all too common among certain classes of so-called American children.

(*c*) Parents should encourage their older children to attend classes giving specific instruction in American citizenship. The parents themselves might well attend such classes also, that

they too may understand America and keep step with their children in the acquisition of citizenship.

(*d*) Parents should approve the celebration of American holidays by their children and as far as possible share in them. On the other hand, is it wise to celebrate distinctively Japanese festivals? What interest in or enthusiasm for Tenchosetsu or Kigensetsu, or Shokonsai, can Americans have? The enthusiastic celebration of such festivals by Japanese is the cause of doubt by many Americans as to the possibility of assimilating Japanese. Do not such festivals prevent the development of a feeling of complete unity in the community?

6. For the best and most complete understanding of American conceptions, ideals and character, and for a real acquisition of the same, nothing can be compared with a study of the Bible. Here we find embedded in simple story and easily understood teachings, all the characteristics, ideals and conceptions that have made America to be what it is, conceptions as to God and nature, God and man, husband and wife, parent and child, truthfulness, purity, moral courage, liberty, equality and fraternity. Here we find described in charming form for the most part intelligible even to children the life and words of that man of Nazareth who so lived that for two thousand years everyone who has come to know him has been unable to think of God's character as other than that disclosed in Jesus. Whosoever is seriously in earnest to understand America should by all means master the Bible and become familiar with the type of manhood it has produced throughout the centuries—Luther, Calvin, the Reformers, the Pilgrims who established New England, the Abolitionists, the Prohibitionists. The political and religious ideals and organization that exist in America have been secured, established and maintained only at great cost. Whoever would understand America must understand these. This, however, is impossible without a mastery of the Bible, and virtual acceptance of its ideas and ideals.

7. The Bible is not to be understood by one cursory reading. While one rapid reading may be highly valuable, much experience shows that its daily, slow, meditative study is of the highest value in order that its principles and motives of life may sink deep into the heart. Let him therefore who would enter completely into the American life, make it a habit to attend

some Christian service regularly week by week, associate with spiritually minded Christians and spend a few moments daily in scripture reading and in Christian prayer.

8. And in giving to American-born Japanese children the best American life, let parents see to it that their children attend the Christian Sunday School and Church services and as they grow up, let them be encouraged to become sincere Christians.

## CONCLUSION.

At present, it is true, Japanese not born in America may not become American citizens by naturalization. The instinctive feelings of most Americans on this point are not without reason. To remove these feelings, Japanese in America must show that as a matter of fact, they do respond to and approve the fundamental principles of the American Commonwealth, and its ideals and practices of democracy. Even though at present, Japanese may not secure the suffrage and actually vote, yet they can train their children to become loyal Americans and to adopt its best ideals. And whether or not they themselves may cast the ballot, in every other respect, it is possible for them to become Americans in spirit, ideals and life. In proportion as the number of Japanese who actually do this increases will the instinctive hesitancy of Americans subside and the day come when immigrants from Japan will be as welcome to America as those from other lands.